abide in the centre of the expanded heavens, together eonYeyed my prayers quieHy to the gods? (speedily) return. Heaven aad earth, be conscious of this (my affliction).

11. The rays of the sun abide in the suiroimding Targa xxn. centre of heaYen: they drive back the wolf, crossing the great waters, from the path.* HeaYea and earth be conscious of this (my affliction).

12. That new praiseworthy and commended (vigour)[b] Is seated in you, ye gods[3] (by which) the riYers urge on the waters^ and the SHE diffuses Ms constant (light). Heaven and earth, be conscious of this (my affliction).

IS. "Worthy of praise, AGE*!, is that thy relation-ship (with the gods). Bo then, who art most wise? seated at our (solemnity), worship (the gods), as (at the sacrifice of) MAIJHJS.

upon earth, wind, rathe firmament, the son, ialieaYeiL, the in the planetary region, and iightoingj in the clouds. Hie *Tait-iiriyas* substitute, for lightning, the *na&shatras,* or asterisms, shining in the *Swarloka.*

* Alluding, it is said, to a stoij of a wolf, vho waa about to swim across a riTer, to devour *Trita,* but -was deterred by the "brightness of the solar rays. According to *Yd&ka*$_{y}$ as quoted by *Sdyana*$_{t}$ ae interprets *vrilca,* the moonj and *aj@a***k*$_{}$ the nnnamentj and renders the passage: [4t] The rays of the son prevent the moon

from appearing, or being Tiable, in the finnanient."

[b] *Bdla*$_t$ [g] strength/ issaidj "by the Commentator, to be tuiderstood, —of which, *ukfhya-,* praiseirorthyj is an epithet. Eosen takes for the substantive, in its not tamsaal of [i] i.ymnj[j] and translates the text: *2¥ov& A@c* ***at*** w&»$_?$ *dti !*